

The Brethren Evangelist.

PUBLISHED AT
THE BRETHREN PUBLISHING HOUSE.

"Let Us go on Unto Perfection."

TERMS, \$1.50
PER ANNUM IN ADVANCE.

VOLUME XI.

ASHLAND, OHIO, JULY 31, 1889.

NUMBER 31.

A Confession and a Prayer.

Thou lead'st me in a narrow path
But I, perverse of heart,
Wander away, for days alone,
Until Thou send'st a dart
Of woe through my whole being, then,
Conquered, I come to Thee again.
From worldly pleasures shield me,
Lord,
Oh, keep me from their claims;
Help me the stream of life to ford.
Despising earthly gains.
While I have Thee within my heart
I cannot from the path depart.
—Hugh Cochrane.

Topics for Consideration.

We have often been asked what we think of the project of a delegate conference this fall. I can see no danger in a delegate conference as long as it is lawfully made so, and the delegates properly instructed by the churches sending them. That is, the churches sending delegates should furnish them credentials to show that they are not self-sent. The programme is now out and all can see about what is to come before the conference for consideration, and can instruct their delegates accordingly.

As regards the election of a State evangelist, I should think each congregation should make choice of such evangelist and should send their choice by their delegate or delegates. This I think would be right as the churches are expected to support the evangelist mainly.

As to the number of delegates that each congregation should send, I should think that each church should be entitled to one delegate for every fifty members or any fractional part thereof. That is, if a church has less than fifty members it should have one delegate just the same as if it had full fifty; if it has over fifty, but only one hundred or less, two delegates; if over one hundred, three, and so on. It should be further understood that if a congregation has various preaching points, and there are members living at such points but are not separately organized, that they should be included in the congregation where they belong, and should be represented as one church so that everything will be represented in its true light.

A man said to me the other day that he thought Indiana must be a hard place as there are so many Brethren preachers coming here. Well, I don't know that Indiana is just such a hard place but there are many unconverted people here yet, and there are many places in the state where the Brethren have not preached at all, and preachers can find a good field here for labor, provided they are sound in the faith and can produce certificates of good moral and religious standing, but if they come here, especially into the churches that are in peace and union, with questionable character, I know of many brethren who would thank them to stay away. Our brethren have worked hard to build up the cause here, and with all their work and care they have received several reproachful slams. I believe it is safe to say that all our Indiana brethren

have and will hail with joy all ministers and other members who have and will come among us, who will conduct themselves properly. Of course we do not own the state nor the people that live in it, but unless brethren, especially ministers, can conduct themselves as Christians should when they come here, we would recommend Utah as a dumping ground. I have fully concluded that when members of the church are disposed to make and keep up trouble in the church by long-tonguedness and will not obey the directions of the Saviour in case of personal trespass but will run about and tell it to others, and try to rake up something against the trespassing party to bring them before the church that the offended party should be considered the greater trespasser, and if such parties will not readily make satisfaction with each other but will continually keep the church in fear and suspense the church should withdraw fellowship from both parties until they become reconciled to each other and make satisfaction to the church. How often little personal matters could be settled if brethren would pay a little regard to the directions of the Lord on such things, but generally if one person hears that another has said something about them, instead of going to them as the gospel directs, they must run over the country or through the village making their business known and what they are going to do, and that such person has talked about 'me' and he must leave the church or I will, and thus trot about stirring up mud until the offending party hears of it and gets aggravated to such a degree that he would not make satisfaction if the offended party were to come to him, but too resolves that this thing must now come before the church, and sets to work to find all bad things against the other party as an offset against his own wrongs, and having stirred up such a carnival of mud, now they want to spat it over the church, each being resolved, and having said, 'if I can't get justice, (that is if I can't beat) I will leave the church.' The church should throw such things out and withdraw fellowship from both parties for ungodly conduct by a direct violation of God's word.

The Lord never intended His church to be a battle-field to settle personal matters, and if parties can't live in peace and will not heed the word of the Lord they should get out of the way or be gotten out of the way until they can learn to regard the Lord's work. The Lord says, 'if thy brother trespass against thee go tell him his fault between thee and him alone.' See Matt. 18:15-17. He does not authorize anybody to tell such things around and get up a general uproar, then try to force it into the church under the claim of a public offence. Such long-tonguedness ought to be considered as disorderly conduct and treated according to 2 Thess. 3:6.

J. H. SWIHART.

Work in Iowa and South Dakota.

Aurelia.—The Brethren church at this place was organized Sept. 6, 1883, at the time of my first visit to this place, with thirteen members. It now has a membership of about thirty. This church has a fine edifice, one that is an honor to the church and the vicinity in which it is located. Eld. Ed. Hildebrand had the honor of preaching the dedicatory discourse, May 25. We held communion services, twenty-nine participated. We had an enjoyable feast. June 5, a business meeting was held. At this meeting Eld. Grove was retained for six months longer, by given him a salary of twenty-five dollars per month. Bro. Grove is an exemplary man in his Christian life and deportment. We pray God that he may be a power in the cause of the blessed Christ, for doing great good. Praise the Lord ye blessed of the Father.

Bro. Stephen McClain, living in the same church, Bible in hand, reminds me of Stephen of old, a man full of faith and of the Holy Ghost. The day is not far distant when he too will make a worthy pastor for the Brethren church. Then there is Bro. DeVore, Bro. Parker and all the members of that little Zion full of faith and good works. The cause of Christ can not help, but triumph through the efforts that are put forth by this little Zion. Our esteemed elder, Samuel Stump of Nebraska, who has crossed to the other shore, at one time said in a sermon, 'I love Methodist fire, and Baptist water.' Bro. E. L. DeVore is superintendent of the Sunday school, also in charge of the prayer meeting. This church is alive to every good work.

Alpena, Da.—I arrived at this city on the evening of June 12, Dr. D. F. Royer met me and in a few moments was comfortably seated in his pleasant home. After an introduction to sister Royer and family and sister Stella May Fenstemaker, I enjoyed a pleasant night. Next evening at 8½ p. m., meeting commenced in the Odd Fellows' Hall. Brother Royer was wide awake and knew just what we needed for a successful meeting. Therefore he had secured an organ and an organist and choir, with Professor Eshelman at the helm. Eld. Miller, who lives within ½ mile of Alpena, rendered us valuable assistance in prayer and would have assisted us all through the meeting, but his brethren were displeased about it. Bro. Miller's great Christian heart is filled with the love of God; he can not help but praise God everywhere. You can hear him if he is in the congregation uttering a hearty amen. God bless Bro. Miller and his noble Christian wife. Our meeting was well attended throughout. On Tuesday 25, as stated by Sister Minnie Brenaman, five were baptized in the James River. Two of the above number were members of the Disciple church and three of the M. E. church. Bro. Fenstemaker had been a class leader. On the 27, at 2 p. m., we met in

the Hall and organized a Brethren church.

Alpena, South Dakota, 1889.—We, the undersigned, members of the Brethren church do hereby organize ourselves into a church organization, to be known as the Brethren Church at Alpena, South Dakota. We recognize the New Testament as the only safe guide to follow, and we unanimously agree that this church organization shall be governed by it and it only. Trusting the Brethren church generally will recognize us as a church organization; and so your petitioners will ever pray. Dr. D. F. Royer, Minnie M. Royer, C. D. Royer, Anna Royer, John Brenaman, Minnie Brenaman, Sadie Miller, W. J. Winter, Martha Winter, Stella Fenstemaker, R. J. Eastman, Elizabeth Eastman, Lewis Fenstemaker, Francis E. Fenstemaker, Grant McLean, Minnie Mayhach, E. Bowens.

Offices of the church.—W. J. Winter, Lewis Fenstemaker, Deacons; R. J. Eastman, Treasurer; G. McLean, Secretary; Dr. D. F. Royer, class leader. I have given the names of the brethren and sisters who compose the church at Alpena, because it is the first Brethren church that has been organized in South Dakota; and a second reason is they wish to employ a minister and perhaps some one seeing the above, and desiring a pastorate charge will correspond with their secretary. Bro. Ed. Hildebrand did a glorious work for the blessed Master at this place last fall. We pray God that this Zion may be perseveringly strong in Christ, grow in grace, go from strength to strength, from conquering to conquer, till the alarm of war be exchanged for the shout of victory and triumph. Jesus is the captain of our salvation; he is the conqueror, the spoiler of hell, satan and death invincibility is engraven on his shield and immortality on his banner. Bless the Lord, O my soul. God be with us till we meet again.

Pleasant Grove, June 28.—I left Alpena, 10:20 a. m., arrived at Kimball 8:30 p. m. Met by Bro. C. Miller from Pleasant Grove and Bro. C. Royer and his brother Ben., who came through from Alpena in a buggy. We went home with Bro. Miller, a distance of fifteen miles south of Kimball. I held five meetings in Bro. Miller's school-house. On the 4th of July I went with him to Kimball. In the evening went home with Bro. Walter Cook, a distance of eighteen miles south-west of Kimball. Preached two discourses in the Bijon Hills school house. According to previous arrangements I returned to Bro. Cornelius Miller's. Monday the 8th, near 6 p. m., the organization of the Pleasant Grove church took place, and also communion services. At this meeting Bro. E. H. Ames and wife united with us in church fellowship by relation.

On Tuesday morning I came with Bro. Eli Dietz, wife and family by private conveyance to their pleasant home, a distance of thirty miles, preached two discourses in a school-house near

Bro. Dietz's. At this place are six members of the Brethren church. Bro. Dietz and wife, Samuel Roahrer, wife and two sons. On the 12, Bro. Dietz took me to Armour Station. This town is within three miles of the Indian Reservation. I left here at 10:50 a. m., arrived at Sioux City 7:30 p. m., too late for a train going east. At 9:10, boarded a train on the Illinois Central R. R.; arrived at Marcus 11 a. m. Met by Bro. D. Lehman, went home with him. On Sunday morning I spoke in a school house near. Our esteemed Elder, Henry Lehman spoke again at 8 p. m., to a full house. I have promised to commence a protracted meeting in the city of Marcus about the first of September. Arrived home on Tuesday afternoon. Found all reasonably well.

J. NICHOLSON.

Hudson, Iowa.

From Toledo to Falls City.

Since our last, we have passed through the country from Toledo, Iowa, to Falls City, Neb. Stopping at Brooklyn, Iowa, we found a little band of Brethren who are struggling away, though under some discouragements, as they do not have any minister located with them. We formed the acquaintance of the Brother Bakers, Henry and Daniel. They are fine brothers, and I would not forget their wives who are fine sisters. We formed the acquaintance of others whose names we have forgotten. Bro. Baker has given a report of our work there from Brooklyn.

We went to New Virginia, where we stopped and formed many acquaintances which will never be forgotten. Among them are the Thomases, Bro. Michael and Isaac, who are the ministers at that place. We tried to preach to them in the M. E. church in town on Saturday night, and Sunday in the forenoon and in the afternoon in a school house called the Irish Grove house. From there we went to Grand River, where Bro. Grosebeck has charge of a little band. Here we preached Sunday in the forenoon and also in the evening, when four publicly confessed Christ, and received one by relation. We left Bro. Grosebeck to do the baptizing, and continued our course westward. I found several points where I think we could have done quite a good work if the harvest season had been out of the way. I found many warm friends upon whom we pray God's choicest blessings. We are now in Falls City, Neb.; will remain here a short time.

H. WISE.

Convention for Iowa.

I move that a Brethren State Convention be held in the Mount Zion church, near Aurelia, Ia., sometime in September, 1889, or somewhere else, for the states of Iowa and Dakota. What say ye, brethren? Wake up and let us mean business, let us hear from you immediately.

JOHN NICHOLSON.
Hudson, Iowa, July 23, 1889.